THE PACIFIC

VOL. LXIV. SAN FRANCISCO AND BERKELEY, NOVEMBER 25, 1 No. 47

Pac Theo Sem
Reading Room
Patterson,RevSC

YET I FOLLOW THEE!

No disciple am I, Lord,
Doing battle for thy word,
Girt with truth as with a sword;
Yet I follow Thee

I am struggling in the night;
Nowhere is a point of light;
Doubt hath hid Thy cross from sight;
Yet I follow Thee.

* * * * * *

Be thou God, or man or aught
Save a vision overwrought
By men's yearnings, I know naught;
Yet I follow Thee.

—Grace Denio Litchfield.

Pacific Theological Seminary

THE PACIFIC

Established 1851.

Representative of the Congregational Churches of the Pacific Coast. Subscription price, $1.50 per year.

Published weekly by the Publishing Co. of The Pacific at 45 Ecker St., San Francisco. Entered as 2nd-class matter.

(The editor and manager is at 2716 Hillegass Avenue, Berkeley, and prefers to have all letters so addressed.)

W. W. Ferrier - - - - - - - - - Editor
2716 Hillegass Avenue., Berkeley

H. V. Hartshorn, Los Angeles, Southern California Editor
517 N. Lake Street

A CONTRAST OF SLAV WITH ANGLO-SAXON.

In view of the prohibition of the manufacture and sale of intoxicating liquors in Russia there arises the query: How long will it be before Russia will stand at the head among the nations of the world?

This is one only among several notable signs of promise in that land

People are beginning to think that there may be something of fact in Tolstoi's reported vision that by 1925 a Mongolian-Slav would be the leader in the inauguration of a reign of brotherhood over all the earth.

The Russian Government had an annual revenue of five hundred million dollars from the sale of Vodka. But the Czar, through the influence of Michael Tcheslisheff, was led to declare: "Let us deliver our people from the alcohol devil. Finance will take care of itself."

The order went forth and the transformations thus wrought immediately have been such as to bring to mind the words of sacred writ telling of a time when nations should be born in a day. A new nation was born in Russia on that day when that order was issued. Only a few weeks have passed since it went into effect; and already, it is said, the Russians are looking like a different race. The gains thereby for the people in general have more than balanced the losses and deprivations in business, and Russia is suffering less because of the war than any other of the enlisted nations.

An editorial note in the British Congregationalist for November the 5th shows how in England the devilish traffic is undermining that people more and more because of the war, It reads:

"Very few of our readers who do not live in the metropolis or other of our large cities and towns can have any idea of the great increase in drunkenness among women of the lower middle and working classes, which seems to be a direct outcome of the war. The subject has been referred to in almost every paper of importance throughout the country, and has been discussed with a view to a mitigation of the evil at the meetings of the Women's League of the London Congregational Union. This lamentable state of affairs doubtless arises chiefly from two causes. Firstly, the tendency of women of the working class, even more, perhaps, than men, to seek strong drink as a sort of anodyne when in unusual distress and under emotional excitement. Secondly, the fact that large numbers of these women, by grants from relief funds, separation allowances, and general charity are in receipt of larger sums of money weekly than those to which they have hitherto been accustomed. That the evil is a crying one, and one needing drastic treatment and watchfulness on the part of social reformers, is indisputable. Cases have been brought to our own notice of women who are in receipt of as much as twenty-six shillings a week from different sources, who yet have no money to feed their children or to pay their rent owing to the amount they spend daily in the public-houses of the neighbourhood. This is a scandal and a menace. What has to be done is to devise some scheme by which they can be saved from themselves. The forbidding of the public-house to women before noon and after six o'clock at night would be a step in the right direction; the issuing of vouchers by all relief committees in place of giving cash would be another; and we confess we should like to see both of these steps adopted. A certain section of the press is already inaugurating a campaign of pity for the poor publican, whose legitimate trade in debasing his fellow creatures is, these apologists state, being sadly interfered with by early closing orders. We wish that the nation as a whole would regard this trade in the light in which social reformers and those who have the true welfare of the men and women of our race at heart view it. Just now still shorter hours would mean an immense reduction in drunkenness among women and an equally marked gain to the children and to the community at large."

Turn from this contrast of England with Russia to a contrast of conditions in our own country with those in Russia with respect to this deadly traffic. Two of the great states of the Union voted a few weeks ago for the continuance of the traffic—California and Ohio. Dare we any longer boast of our advancement over Russia?

Were it not for the gleams of light in the darkness we would be compelled to say "No," most emphatically. It is unthinkable that in any American State the people will not in the near future be so aroused that they will strike down the iniquitious business which more than any one other great evil is wrecking the lives of the people.

We do not forget that five out of the seven states voting on prohibition amendments in 1914 carried them by good majorities. These were Virginia, Colorado, Arizona, Oregon and Washington.

In Ohio, the state which lined up with California on the other side, 503,292 votes were cast for prohibition and 586,000 against it. It won in 70 of the eighty-eight counties. It is said that the Anti-Saloon League will take up the fight again at an early date, perhaps in 1915; and it is believed widely that through the lessons learned in the campaign this year they will win next time.

There is every reason for the belief that in California in 1916 there can be brought about such unanimity of purpose and action on the part of the temperance forces as will result in the downfall of the traffic in this state.

We do not believe that a nation cradled with such promise as was ours will be allowed to sink into decay through such traffic. Men and women everywhere will arise to the need, that which is sapping its life will be put away, and the nation will be saved.

But until we do put away this sin and this curse let us be slower than we have been in the past to exalt ourselves—our system of government our institutions and our achievements, above those of other peoples.

Charles Cuthbert Hall, who had made a profound study of the different nations of the world, wrote a few years ago: "By instinct the Anglo-Saxon, in Britain and in America, is a Pharisee. He goes into the temple, looks God in the face, and says without a blush, 'I thank Thee that I am not as other men are? He is the Ethnic Pharisee of the world. Not the Teuton, not the Slav, not the Latin, not the Mongolian, not the Japanese, not the Hindu, by his utmost effort, raises the sense of superiority to so high a power as is reached by the Anglo-Saxon constitutionally and with ease . . . He deems himself invincible and altogether necessary to the world. He cannot imagine the world to subsist without the Anglo-Saxon. When one of his own poets warns him of the vanished glory of past empires, 'lest he forget,' he frowns when he does not laugh."

Since the foregoing was written we have a letter from China, setting forth the remarkable achievements there in the effort to suppress the opium trade. What is being accomplished there may well cause the Anglo-Saxon to consider his ways.

The letter will be found elsewhere in The Pacific this week.

IS ARMAGEDDON NEAR?

Signs of The Times, the organ of the California Seventh Day Adventists, expresses the judgment that Armageddon is near at hand. Quotation is made from the 16th chapter of Revelation: "And I saw three unclean spirits like frogs come out of the mouth of the dragon and out of the mouth of the beast and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."

"Those spirits have already begun their work," says Signs of The Times. "Recent years have witnessed an amazing change on the earth. The most peacefully disposed nations have been seized with a strange spirit of war lust."

Sir Edward Grey is quoted as having said not long ago of the war spirit: "It is really as if in the atmosphere of the world there were some mischievous spirit at work which troubles and excites every part of it."

And Signs of The Times goes on to remark that this mischievous spirit is none else than the spirits of devils referred to in the 14th verse of the 16th chapter of the Book of Revelation. To clinch this declaration a few words are quoted from an article in The Independent: "Whatever causes of strife may have been lurking in the minds of the people of Europe they could not have been massed and exploded in this demoniac war without the agency of the head devils."

Certain verses in the 11th and 12th chapters of Daniel are regarded as referring to Turkey: "And he shall plant the tabernacle of his palace between the seas, in the glorious holy mountain; yet he shall come to his end, and none shall help him."

This is taken as indicating that the Turk would sometime move his capital from Constantinople to Jerusalem; and then it is remarked that one of the results of the present war probably will be the pushing of the Turk out of Constantinople.

Next we read: "The prophet Daniel points to tremendous events that hinge on the establishment of the Turkish capital at Jerusalem. He makes that event the commencement of the terrible time of trouble, in which the seven last plagues are poured out and the sinfulness of all the ages develops its horrid harvest of misery and woe. Immediately following this time of trouble, according to this prophecy, comes the resurrection of the dead, the close of the dispensation, and the coming of the King, who gathers both living and resurrected saints, and takes them back to heaven to spend the millennium."

Armageddon is supposed to be the place near Jerusalem where the armies of the world will assemble just before the struggle spoken of as "the battle of the great day of God Almighty."

It was there on the plain of Esdraelon that were fought some of the most sanguinary battles of ancient times, and there and in the valley of Jehoshaphat, just outside of Jerusalem, say these and some other Bible students, will be fought the last battle of earth's history.

Our Adventist friends do not declare that the present war is Armageddon—but that Armageddon is certain to follow and grow out of it in the very near future.

It seems scarcely necessary to state here that our Adventists friends and others who are Pre-Millennialists construe as applying to the future Bible statements which the best scholarship declares relate only to the past.

It is significant, however, that the Sunday-school Times printed recently two articles by eminent preachers who took the position that the present war may be a step in preparation for Armageddon. They were by Dr. C. I. Scofield and Prof. W. H. Griffith Thomas.

RUTHLESS WAR!

Doubtless many persons have felt very much as Rabbi Wise of New York felt when he said to a representative of The Woman's Journal:

"If I were asked to name the crowning infamy of this war, I should mention not the destruction of Louvain nor the battering of the Rheims Cathedral, but the attitude of European governments in urging men to wed as a matter of patriotic duty before setting forth to join their armies. This is done in the interest of a high birth-rate by governments which are wholly indifferent to the highest death-rate. I cannot conceive of any more awful insult that could be offered to womanhood than to invite women nominally to wed, but actually to permit themselves to be converted into breeding machines. To ask a man and woman to wed immediately before the man goes forth to war is to invite the birth of fatherless children and the making of mothers widowed before their children's birth. There are sacrifices which the world may ask of women, and women have a genius for sacrificing themselves. But this is not to ask a sacrifice of woman. This is to ask her to immolate her body and to sink the highest and holiest instincts of womanhood at the bidding of ruthless war."

Like Rabbi Wise we regard this as exceedingly infamous. And yet it was done both in England and Germany; and so anxious were the governments to have such unions that special concessions were made to secure them. The world is not so much in need of either Englishmen or Germans as it is of men—of men who will say "the world is my country," and who will raise up children, not for England, not for Germany, but for the world.

Ruthless war... It never seemed more ruthless than it does as we contemplate what these European nations on the eve of the present war asked of their women.

Yes, "war is hell!" It is to be hoped that out of this war there will come an International Mind and an International Conscience, and that everywhere the time will come speedily when children will be raised up for humanity and for God—not for war, nor any one nation whatsoever.

As Tolstoy once said, "We are sons of God, not sons of governments." If men had come to a realization of this truth and had acted accordingly, there would be no war of 1914. It is rooted in a false patriotism, which in some way God will burn out of mankind.

PACIFIC COAST NOTES.

The constitutional amendment to abolish capital punishment was carried in Oregon by a majority of 65. In Arizona such an amendment was defeated by a few hundred votes.

Last Sunday the First Congregational Church of San Francisco secured pledges for the balance of the money that was needed for the construction of the new building. The building is costing $160,000. The subscriptions amount to $162,500. This will leave $2,500 to go toward furnishing. Last Sunday there were several hundred pledges varying from $5.00 to $50, showing wide interest in the city in the work of the church.

The Rev. C. G. Paterson, who had been a professor for many years in the Presbyterian theological seminary at San Anselmo, went last month to Winnipeg where he will be the assistant in the pastorate of the Rev. Dr. Gordon, "Ralph Connor" in literature. Mr. Paterson will be missed not only in his own denomination in California, but by Congregationalists and others. He was catholic in spirit, the most modern perhaps in his doctrinal positions of any of the professors in the seminary at San Anselmo since the departure of Professor Day. A man of scholarly attainments, he will find a congenial associate and co-worker in Dr. Gordon and undoubtedly will make his life count for much in Canada. California cannot well afford to lose such men.

"It is the Christian poets and hymn-writers who have kept the sects and the denominations from quite losing touch with each other," writes Professor Buckham of Pacific Theological Seminary, in an article on Francis Thompson in the Homiletic Review. "We hear the echoes of one another's creeds and litanies and shibboleths; and estrangement rises like a thick cloud until a singer penetrates it with his song, like a shaft of sunlight, and for an hour, at least, it is gone, and we are one. No true hymn-book of the church but has in it songs from all the divisions of the great army. We sing them in far distant parts of the field and know that we are one body. Poetry knows no sectarianism; not because it does not care for truth, but because it cares only for universal truth." Professor Buckham remarks then: "In Thompson we have had a new unifier of the sects, a Christian poet who belongs to us all and helps to bridge the too great gulf between our brothers of the Roman Catholic communion and ourselves. He is a true Christian mystic; and mystics are properly neither Romanists nor Protestants, for they belong to that larger communion which includes both."

California men will need to be up and doing if they keep up with the women in intelligent voting. The judgment may not be well founded, nevertheless it was written by a Pasadena woman to the Springfield Republican a day or two before the November election that there was no doubt in her mind that California women were better fitted to vote intelligently than the men were. Grace C. Simons, who made this statement, was chairman of legislation for the Los Angeles district of the California federation of women's clubs. She had spend the month of October speaking before the clubs in several counties. She remarks that women generally have more leisure for the study of such questions than the men have, but that the desire to discharge aright the duties of the elective franchise has more to do with it than leisure has. The Springfield Republican remarked, after a survey of our "election pamphlet," that "any person, however intelligent and well trained in public affairs, would need considerable time to master the entire subject matter of this election publication." And yet such is the system that the majority of the voters received that publication only a few days before the date for the election. Oh, the folly of it all! To impose so much voting, and all to be done in helter-skelter fashion. California is destined to learn a little more wisdom through some costly mistakes yet.

DR. AKED CONCERNING THE WEEK NIGHT SERVICE.

At the Monday meeting of the Congregational ministers of San Francisco and vicinity Dr. Aked told of his experiences in this country with prayer meetings. He stated that he knew when he came to New York that he should find the American prayer meeting a difficulty. And very quickly he learned that the meeting was not a prayer meeting; yet it must be called that. In his church in New York he found it to be a meeting where a certain few wanted to talk; and the more they talked the more others staid away.

After a time he began to give a week night address or sermon to which he gave himself as earnestly as he did to his Sunday preaching. At length he realized that he could not keep up under the physical and mental strain—could not preach three times a week, and so tried to get a real prayer meeting. Realizing soon that this could not be, the mid-week meeting was turned over to his assistant and the last two years of his pastorate in New York was not attended by him.

Coming to his experience in San Francisco Dr. Aked told of a conversation which he had with the Rev. Charles M. Sheldon whom he entertained in his home when the Congregational Home Missionary Society met in this city.

Dr. Sheldon expressed the decided conviction that the time had come for radical changes in the week night service. This and his own thought led him to start such meetings as have been held considerable of the time during the last two years.

A very suggestive analysis was made of these meetings as to subjects considered and the interest therein and attendance.

For instance the evening he spoke on "The Blue Bird," there was an attendance of 1350. The next week when it was "The Message of the Magazines," the attendance fell to 550. It went up to 1200 the folowing week when he considered Prize Fights, The Saloon, and the Recall of Judge Weller. Next he had a book by John Graham Brooks, and the attendance was 750. When the next week he came around to "The Religious Progress of the World," which came in once a month, the attendance went down to 525. When on the following Thursday evening he gave his lecture

on Lincoln 1365 were present; and 1360 when he spoke on "The Romance of the Golden West."

When the church building was torn down and services were held in Temple Emanu-El, out of consideration of the Jewish people who had so kindly opened up their temple Dr. Aked turned once more to Biblical matters and subjects. He gave a series of Old Testament talks. The attendance ran: 175, 142, 97, 120, 175, 120, 150.

Not satisfied with this he gave a few evenings to some personal confessions—to a narration of some of his own religious experiences. The attendance went up to 425.

Soon then he turned to "The Conflicts of Souls in Literature and Life," having such topics as Jean Valjean, Tolstoi, etc. and the attendance grew larger again, going up to about 500.

Of late the attendance has averaged about 300.

Dr. Aked's thought is that when the new edifice is occupied it will be best to give again week night lecturetts, with special attention to current events.

It is also proposed for the consideration of the Congregational churches of San Francisco that a union week night service he held during Exposition year to which will be invited Exposition visitors, especially Congregationalists, and that some time at the close of each meeting be given in a social way.

The thought at first was to let this meeting take the place of the prayer meetings, but it was ascertained that there are a few in all the smaller churches who wish to continue their meetings; and accordingly it is probable that arrangements will be made for a union meeting some other evening of the week.

In the discussion last Monday it was learned that ministers and laymen all around the bay have been drawn to these week night services in the First Church, and that many would attend often from some distance if they were on an evening when the week night service was not held in the other churches.

No week night services are held now by the First Church. They will be held again as soon as the new building is occupied, which will be early in February.

CHRONICLE AND COMMENT.

Some professed follower of Christ, who has not yet learned what the Christ-life really is, wrote as follows recently to Doctor Eliot, President Emeritus of Harvard University: "I have read with intense indignation your unneutral, and therefore un-American, fulminations. I have not forgotten any more than other devout Christians your remarks on Christianity. I have not forgotten that you have stated that no thinking man believes that Christ performed any miracles nor that Christ rose from the dead. Your insincere war articles are on a par with your blasphemous aticles on religion. Therefore, I say from the bottom of my Christian heart, may God Almighty forever damn you and all your descendants." As usual, when people write in such manner, there was no name signed to the letter. The writer thereof has a greater distance to travel on the road of Christian living than has the man to whom it was addressed.

A recent editorial in the New York Independent calls for a New Oriental Policy on the part of the United States. Reference is made to "the unsettled differences growing out of California's unfriendly discrimination against Japanese citizens, and it is remarked: "If the Pacific Ocean is to be the theater of the world's future civilization, then there is no nation on the face of the globe whose friendship deserves more assiduous cultivation on our part than Japan's. The failure of the United States to hold Japan's friendship means a growing distrust of us which might unfortunately rise to indignation and enmity. That will mean the increasing armament of Asia, for China will side with Japan in any vital issue between the white and yellow races. But as Asia arms, we shall be increasingly suspicious and afraid of her and shall increase our own armament for protection. Thus East and West will enter upon a vicious armament rivalry whose logical end is either bankruptcy or war. When will our statesmen and leaders of public opinion learn that such disgraceful disregard of the consequences of our actions as now characterize our Oriental policy will in time involve us in serious international complications? The Orient is awakening. Let us show ourselves the friends of Japan and China and in so doing promote both their welfare and our own."

The last number of the Broadway Tabernacle Tidings contained the following note: "There are forty students in Union Seminary this year preparing to enter the Congregational Ministry. They were all invited to attend our midweek service on the last Wednesday evening of October, and all except those having previous engagments came. Six of them were asked to state the reasons which had led them to prepare for the Christian ministry. The addresses were wonderfully instructive and inspiring. The impression they made was deep and it will be lasting. Every one who heard them will refuse to listen to a remark which has been so frequently made, that strong men no longer care to go into the ministry. All these men were strong men. The first impression they made was one of strength. They were men of physical vigor and intellectual grip. They represented a wide variety of temperaments and gifts. No two of them were in any point alike. Each man was unique. Each had his own distinctive style of thinking and his own native way of putting things. It was this variety of endowment and disposition which added to the interest and impressiveness of the occasion. Another feature of the speaking was the moral earnestness which ran through the whole of it. The fire of devotion burned in every testimony. They were men of a purpose, men who had been called, men who are convinced that they have a great work to do." Dr. Jefferson is hoping an endowment may be secured for the Tabernacle which will make it possible to secure the services of a majority of the Congregational students in Union Seminary in the Tabernacle work. He says: "If we could have a dozen or two dozen of these young men each year on our Tabernacle staff, they would not only substantially assist us in our work, but they would also obtain a practical experience in church activities which would be of great worth to them through all their life. Many of the students come from homes whose financial resources are limited, and if the Tabernacle could offer to each man at least one hundred dollars a year for the few hours a week he could spare from his studies, we should be helping not only ourselves but assisting men who are to be the future leaders of our churches. The Tabernacle has no finer opportunity for making itself felt throughout the world than that which is presented by the Union Seminary. If the Tabernacle can year after year link a number of these students to the life of our

church, baptizing them into its spirit and putting its mark on them, it will enormously extend its influence on the life of the nation and world."

THE STORYTELLER OF SCOTLAND, CALIFORNIA AND SAMOA.

By Arthur Peirce Vaughn.

Robert Louis Stevenson in his essay on "Books which influenced me," writes most significantly:

"Not all men can read all books; it is only in a chosen few that any man will find his appointed food; and the fittest lessons are the most palatable, and make themselves welcome to the mind." Further, the writer understands that there is both gold and dross in what he writes, and "is sure besides that when his words fall into the hands of any genuine reader they will be weighed and winnowed, and only that which suits will be assimilated; and when they fall into the hands of one who can not intelligently read, they come there quite silent and inarticulate, falling upon deaf ears, and his secret is kept as if he had not written."

Again in the same essay he judges that "gunpowder discharges of truth are more apt to discompose than to invigorate the creed" of the average man. "New truth is only useful to supplement the old; rough truth is only wanted to expand, not to destroy, our civil and often elegant conventions." Both in personal accumulation of knowledge and belief and in the advance of the community in the same sphere the new becomes significant only as superimposed upon the great accepted body of truth already possessed. Teacher and preacher will therefore find excellent suggestion in the reflection of the Scottish storysteller whose name is the chiefest one in California letters.

The attention of the whole English-speaking world turns for the moment to that far-off grave on Apia's crest from the fact that December 3 marks the twentieth anniversary of Stevenson's death; and twenty years has become an accepted interval for the appraisment of permanent values in the realm of genius and art, with the modern high mortality in literary careers (due perhaps to the tremendous and unregulated birthrate) an author who holds a vital place in the hearts of the people twenty years after his pen has been laid aside by death, merits reexamination. And Stevenson's fame is more assured today than at his death hour; his works more in demand at the library desks; his influence more heartily acknowledged in later romantic literature. Several new volumes of Stevensoniana also accentuate the interest of the present anniversary season.

We can say, then, that the canny Scotch folk around Pentlands blundered for once in their estimates when they said of the lad who "lay about the dyke backs wi' a buik," that "it wasna jaloosed (suspected) that he wad ever come to muckle." For on many counts, and where many others would have yielded the struggle, Stevenson did win up to "muckle." He stands as our finest later master of unhackneyed and apt style; manner gave power to message, and no utterance was so urgent but that it could wait for courteous polished expression. "Literature should give pleasure," he said, and sought as a true artist for the word best fitted to please. He stands at the forefront of imaginative creators in literature; his power of understanding and sympathy with men of every circumstance was so complete that his plots work out and his characters develop with unfeigned realism. That same sympathetic interpretation gives their splendid charm to his essays on literary and historical personalities. Stevenson has also achieved a high place in the ingenuous expression of the thought-world of childhood, in his children's verses. Stevenson did much as a consistent missionary of friendship and happiness in human life; a disspirited word was to him a crime, cheer alone was manly; man's "imperfect virtues" he sought for and always found with joy, "calling upon everybody to take up the great task of being happy themselves, and making others happy." So warm hearted a friend was he, so rare a spirit to those who knew him, his name alone is enough to arouse the mood of gladness and affection"—what a tribute to any soul in this cold world! But in my appreciation of values the best and greatest in the "muckle" that Stvenson "came to" despite thritfy Scottish fears, was the courage and sincerity of his own character. Inordinately admiring physical prowess he was doomed to frailty and invalidism, yet with methodical care set about to accomplish a man's labor with his wracked strength, and did it. Fighting disease at his vitals for years he never struck colors to depression, but kept his cheer signals aloft, or if shot away by some sharp agony they were quick up again. This is heroism.

As long as men with English tongues take interest in the hero leaders of Scotland, Stevenson's hardy stories will live on. As long as we weary of heavier pages of thought and turn for refreshment to tales of action and daring we will keep Stevenson at hand. And for us who are interested in the romance of the Island world and the seas of pearl and coral we will remember Stevenson as the first pilot of literature into those waters, where ever since the best work done has followed the course he laid in "Ebb Tide" and "Island Night's Entertainments." When another score of years have passed I venture the opinion that his characters will still be as quick and powerful as today and familiarly known to wider circles than now. And those phrases that impearl the rarer flashes of his genius will startle us with ever sweet surprise and fine illumination at each new future reading, as they have done today and yesterday.

And so long as men are sensitive to heroic example Stevenson's courageous cheery will to serve must remain an undepreciating moral asset of his race. "Let not **kindness and truth** forsake thee," cried the Preacher; "Bind them about thy neck. Write them upon the tablet of thy heart." And Stevenson against heavy odds worked out that theme, "kindness and truth," with distinguished "fortitude and delicacy, in relations with his fellowmen.

LETTER FROOM CHINA.

Editor of The Pacific:

"The National Review," a paper published in Shanghai, has given some interesting statistics as to the opium trade in China.

In 1909 ten ports—Shanghai, Hankow, Kiukiang, Waku, Canton, Swatow, Amoy, Chefoo, Foochow, Ningho—imported nearly 4,900,000 pounds of Indian opium, and nearly 4,000,000 pounds of native opium. In 1912 they imported 77,000 pounds of native opium and about 2,502,-

000 pounds of Indian opium. For Shanghai the figures were about 1,300,000 pounds Chinese opium and nearly 2,000,000 Indian opium in 1909, and about 20,000 pounds Chinese and 1,000,000 pounds Indian opium in 1912. In this latter year at Canton **no Chinese opium was imported** while the import of Idia opium had fallen from 1,000,000 pounds in 1909 to 413,000 in 1912, that is about three-fifths.

From the same paper I learn that in Shanghai there were, in 1907, eighty-seven shops licensed to sell opium in the International Settlement, while in 1914 there were six hundred and twenty-eight such shops. These were retail shops and not opium dens. These latter have been largely suppressed. In 1907 the monthly revenue from both shops and dens was about $7,500, Mexican, per month. In the first three months of 1914 it was $13,000, Mexican, per month.

This forenoon I attended meeting at one of our smaller chapels. The character of the buildings in its neighborhood seemed to indicate wealth, but the pastor in charge told me that in past years a number of wealthy merchants about the chapel were wholesale dealers in opium; but now that business had been abolished, and times were very dull; and the population was made up mainly of small dealers, workingmen, and the like.

The Chinese certainly have accomplished wonders in abolishing opium.

The "Eddy campaign" has opened in Foochow with every promise of "Showers of Blessing."

J. E. WALKER.

Foochow, China, Oct. 25, 1914.

METHODS OF SPIRITUAL CULTURE.

Arthur B. Patten.

(An address given at the Annual Meeting of The Northern California Congregational Conference in Oakland.)

I shall not go into the technique of method to any extent. I wish rather to indicate the type of spiritual culture demanded. Of course you should read your Bible every day; but the prime concern is that you should read it dynamically and dramatically and not merely academically or sentimentally. Then you should read every day some God-breathed word outside the Bible, some creative prose or poetry. I am thinking not of pious, but of prophetic, literature. Surely you should sing every day some of the old tunes, but also some of the new sentiments. We have plenty of old-worldly hymns and plenty more of other-worldly ones; but we have comparatively few new-worldly hymns. We need to get Lowell and Van Dyke and Markham into our hymnody. We have enough penitential hymns; we need more potential ones. As George Adam Smith has said, we have plenty of hymns that make us feel that we are sinners, and plenty more that make us fell that we are saints, but almost none that make us feel that we are citizens. Certainly you should pray every day. You should pray the prayers of the centuries; but you should also pray the prayers of the Twentieth Century. You should pray with Augustine and A'Kempis, to be sure, but you should also pray with Beecher and Rauschenbusch. Make your prayers as fraternal as they are filial. Remember that you pray to God; for man. Your praying must be more intercessory than individual.

We should find a providential order for spiritual culture in the round of the common day, forenoon and afternoon and night. The common day yields just the needed variety of recurring change for a divine discipline.

"Make this forenoon sublime, this afternoon a psalm, this night a prayer,
And time is conquered and thy crown is won."

Prof. Bosworth has well said "the common day has been devised by the infinite ingenuity of Almighty God for our weal and blessing." We do spend our days as a tale is told, as a song is sung; but while we ring the changes on the same tune, we find opportunity for infinite variations, along with enough of repetition for us to learn or to unlearn habits. The song which repeats itself need never be empty nor montonous. Every day is a repetition, yet "every morn is the world made new." How like a new birth are the return, and the reasertion of consciousness! If we would put spiritual culture into all our waking hours, we should begin the day with the song,

Still, still with Thee when purple morning breaketh,
When the bird waketh and the shadows flee;
Fairer than the morning lovelier than the daylight,
Dawns the sweet consciousness, I am with Thee.

Then next to the discipline of the commonplace comes the culture of the uncommon, the illumination of the unusual. Surprises, emergencies, crises, are always new opening doors of opportunity. In every moment of shock and change we should be listening for the challenging cry, Behold the Bridegroom cometh! God never closes one door without opening another, perhaps several others if we have eyes to see them. We should not be staggered by the unusual, but rather stimulated and dared.

You will see that all this is first and last a discipline of consciousness and a culture of conscience. As I have said, I am thinking more of the type than of the technique. We are to put certain fundamental tones into our consciousness, so that they shall become the criteria of conscience. If we dwell consciously, in chosen moments, in the secret place of the Most High, then we shall abide constantly under the luminous shadow of the Almighty. There are at least three fundamental tones to be put into consciousness, which constitute a three-fold chord that cannot be broken, but that will sing itself through all the day.

Then will the soul be still oracular; and amid the market's din,
We'll list the ominous stern whisper from the Delphic cave within.

There can be no real spiritual culture that does not ring into consciousness these three fundamental and dominating tones—the sense of need, the sense of duty and the sentiment of love. When these are made not simply pretty emotions, but powerful desires, then they master the life for reverence, righteousness and brotherhood. When they are not only subjective, but objective, they shape both character and citizenship. Here are thought values that

Lift above the frailty of our earthly home
An everlasting dome,

The sanctuary of the human host,
The living temple of the Holy Ghost.

Here then is a discipline of healthy-mindedness to be sure, but it is also something more and better. It is a discipline of heavenly-mindedness that ascribes glory to God in the highest and asserts peace on earth and good will among men.

I am indicating a method of spiritual culture that has to do with the total life, that is not fractional but pervasive; not compartment but complete. We need to remind ourselves again and again that the devotional man is the whole man and that the secret place of the Most High is the soul going into society. To be hid with Christ in God is to be immersed in the creative activities of the modern world now in the making; it is to be thrust into the heart of the issues of democracy and of the growing kingdom of heaven. We are to be mystics of course, but the modern mystic is a man of affairs, a man who finds the God of the heights in the high projects of civilization. The medieval mystic tried to worship a static God—the God of the status quo. The modern mystic worships a dynamic God—the God of things as they are coming to be. He worships not where God waits but where God works. He communes with a God who is not a great quiescence but a mighty creator. The modern man of the spirit cultivates intimacy with the God in whom he has his being only as he lives and moves.

Real devotion is as audacious as it is trustful. Christ's symbol of the creative spirit of his kingdom is the heart of a little child. And we know that childhood spells not only humility but insurgency. Indeed the little child is our first insurgent. He is the typical creative assertion. He is the incarnation alike of loving trust and of the sublime audacity of faith. He sets us the type for spiritual culture. If we would be men of the spirit, we must remember our Creator in perpetual youth,—nay, we must remember our Creator in unceasing childhood. In childhood, intuition and initiative meet and merge in creative power. The saddest of all tragedies is to kill the little child in our own hearts.

We are told to think God's thoughts after Him; but there is something even better than that; we may think God's thoughts with Him. We may help God think a new world into life. I am more interested in the God who is a foreground than I am in the God who is a background. It is a far greater thing to commune with the will of God than it is to contemplate the works of God. We must move with the will of God in the forefront of today. We must be prophets in creative communion with the God of the progressive revelation and of the changing order. We must worship the will of God.

I repeat; this discipline is a culture of consciousness; its domain is that of the disposition, the desires and the decisions. Here thoughts mobilize; here conscience conquers or capitualtes; here Christ is crowned or crucified If we would change the world of things, we must first change the world of thoughts. "Keep thy heart with all diligence, for out of it are the issues of life." The spiritual life of affairs is an issue, an emergence out of the devotional consciousness. But we must put into the Christian consciousness more ethical detail as well as more emotional tone. Our inspirations must illuminate the common way for the feet of progress. We must at least always have the sense of direction, and be able to discern some next steps. Our idealism is usually too vacuous. Our religious meditations are often more contemplative than constructive; they oftener lead to the quiet of Nirvana than to the quickening of the kingdom of God. But if we really commune with the will of God, while we muse, the fire of an intenser personal and social life will burn. How nobly Markham leads our thought as he sings,

We need the Cromwell fire to make us feel
The common burden and the public trust
To be a thing as sacred and august
As the white vigil where the angels kneel;
We need the faith to go a path untrod,
The power to be alone and vote with God.

There is no real spiritual culture that does not think to some vital, divine-human issue,—that does not make some concrete votive offering to the God of the new humanity. With too many people, the type of spiritual culture is more esthetic than ethical. They have plenty of statuesque ideals posed around on pedestals in the art gallery of their pious fancy; but they do not love and will them into everyday life. They need, like Pygmalion of old, to pray their ideals alive; to marry them, and to walk arm in arm with them down into the home and out into society. Estheticism is an abortion unless it issues in ethical activism.

You could not worship a statesque and static God if you would. There is no such God in the creative universe. Our God is dynamic and democratic: He is the God of power and He is the God of the people. He is

. . . . . the earth-God of the latter day,
Treading with solemn joy the upward way,
A lusty God who in some crowning hour,
Will hurl gray privilege from the place of power.
(He is) the world-will climbing to his goal—
The climb of the unconquerable soul—
Democracy, whose sure insurgent stride,
Jars kingdoms to their ultimate stone of pride.

God demands citizen-saints. The place to find God supremely is where conscience grips some vital problem, "where new occasions teach new duties."

I was recently deeply impressed by a picture entitled "Religion in early times." I believe it is copied from a mural painting in the Congressional Library at Washington. Two human figures are bowing before a stone altar on which a fire is burning. One form is naked to the waist, with the lower limbs clad in rags, typifying penitence and the contrite heart; the other form is appareled from head to foot in purest white, symbolizing adoring thankfulness. But to me the picture is incomplete. I must summon another figure to the altar. I see a third form, standing erect, with loins girt about and with lamp burning, and crying, Here am I, Lord; send me! And the three are one. Penitent, thankful, audacious,—the human meets its God at the altar, adding to the 'so may it be" of trust, the "so must it be" of co-operation. Thus forgiven and fortified, man goes forth to life,—fair as the moon in the beauty of his ideals, clear as the sun in the intensity of his convictions and terrible as an army with banners in the impact of his moral initiative.

JOTTING II.

The Ministry of Intercession.

When I said Good-bye to Dr. Herring after the last session of our Conference had closed with his uplifting address upon the theme named above, I thanked him and the Spirit of God that spoke through him. I said to him also that I had greatly missed that which he had emphasized, in the comments made by the press, whether secular or religious, upon President Wilson's summons to prayer for peace. Prayer has not been viewed as an actual asking for what we desire with reference to getting it by asking, but rather as a religious observance or exercise which might have, and perhaps would have, a healthful influence upon ourselves or others.

There was deep heartiness in the tone of his reply. He, too, had noted this, and hoped that Christian people, at least, would get full hold of Jesus' conception of prayer and thus learn really to pray. Of course I am not quoting him word for word. I wish that I could do so and could reproduce also the tone in which it was spoken.

In illustration of what I am saying that I missed, let me quote from a sermon by President Hadley of Yale, addressed to the student body of that University, as I found it partially reported in the Literary Digest:

"With our illusions shattered and our very ideals shaken, we crave helplessly for peace; and as far as the mere craving goes we are ready to pray for it.

"But how little this mere craving amounts to! What effect will it have on Englishman or German, Frenchman or Russian, each desperately convinced of the righteousness of his own cause, for which he has already suffered and is prepared to die if need be, that prayers for peace are offered by members of other nations comfortably distant from the fray and from the passions that evoked it? No direct effect whatever.

"It is wrong to dignify this profitless expression of desire by the name of prayer. Unless we follow up our prayers by intelligent help in promoting peace on earth, they are but the 'vain repititions' of the heathen. They may have a certain use as a public recognition of the controlling power of God over the affairs of men; otherwise, they are no better than the peace parades and the children's peace cards and other similar manifestations of misdirected zeal with which we are now familiar."

And this also, as quoted in the same journal from The Living Church:

"We mistake the nature of prayer if we assume that it compels us to advise Almighty God as to his functions. Rather it is chiefly communion with him, converse with him; the offering up of our problems and difficulties to him; the quiet waiting for him to speak to us; the conversation of sons with their Father. We shall best observe the spirit of the President's proclamation if we shall go to our day of intercession chiefly to try to learn what God would have us do to promote international peace, rather than to instruct him how to proceed. We need not presume that God will be better able to govern his world as a result of our prayer; we may rather hope that a subdued, contrite, inspired American people will be better prepared to do their part; and that the way of making a lasting peace in which the problems of Europe shall be solved will gradually be unfolded."

I submit that these quotations (and I have neither heard nor read anywhere more reverent or less objectionable expressions of this view of prayer) leave out of view that which is central and vital in Christ's own teaching respecting prayer. With him and with his apostles, as we find them dealing with this matter, prayer is **asking**; asking in order to get for ourselves or others that which we ask for. It is "making known our **requests** unto God." Adoration, confession, thanksgiving are spoken of as acceptable and useful concomitants of prayer, but prayer itself is **petition.** The model prayer begins with a worshipful address to our Father in heaven, it ends, as we all recite it, with a rich ascription of praise, but this is an addition worthy to be retained as the voice of the church, but not included in the prayer as Christ gave it to us. **All else in it is** petition, "brief in the wording but withal great in the meaning." To teach that these have no effect upon God's action seems to me to challenge the good faith of our Savior, to make him teach us a pretence in the guise of a prayer Christ distinctly requires us to believe so thoroughly in this effectiveness, that respecting what we ask in his name we are not to doubt that we have the things asked for. John 14:13, 14; Mark 11:23, 24.

Of course a promise like this is liable through the very earnestness and strength of its expression to be misunderstood. It is true of prayer offered "in his name"—that is, in Him as named, as revealed, to us: offered in vital union with him. Such prayer is further defined in Romans 8:26, which I venture to translate in this wise: "We know not what to pray for according to the real need, but the Spirit himself maketh intercession in us with groanings which cannot be uttered." It is again defined in James 5:16, which also I venture to translate: "The in-wrought (energoumenos) prayer of a righteous man availeth much." When a believer is walking closely with God, he comes to be able to distinguish between inwrought prayer, prayer in which the Spirit of God is making intercession in us, and prayer which is simply his own. Respecting such inspired prayers, he may believe and know that they will be granted. They are "according to the will of God" (I John 5:14, 15), and we are authorized and called upon to believe and **"know** that we have the petitions which we have asked of him."

We are not by these directions shut out from asking freely whatever it is in our hearts to ask. "Ask what ye will." But one would not dare to pray at all if assured that **all** our requests would be granted. This would be taking our destiny into our own hands. Ask what you will, talk with Jesus freely, frankly, of whatever gives you concern—casting all your care upon him. But without a clear consciousness that your petition is "inwrought" by the Spirit, fail not to add, and to add in all sincerity, "Thy will, not mine, be done."

Intercession is of course absurd upon any other view of prayer than this which Christ so explicitly inculcated. I have even heard of telepathy called in to explain answered intercessions, but telepathy itself is far more mysterious than is the granting of our petitions for ourselves or for others to one who can honestly say to God, "Our Father."

I will venture to come again in a third jotting on the simplicity of Christ's teaching concerning prayer.

W. C. P.

CHRISTIAN UNITY CONFERENCE.

Churches in Marin County Gather at Ross.

Monday of last week, on the invitation of the Rev. Hubert Cowley-Carroll of St. John's Episcopal Church, Ross, the Marin County churches met for a day of prayer and conference, looking forward to union. The Episcopal, Methodist, Presbyterian and Congregational churches of San Rafael, San Anselmo, Ross, Larkspur, Corte Madera, Mill Valley, Sausalito and San Quentin participated in the conference.

The Conference opened with prayer, the 17th of John, the Apostles' Creed, and the singing of hymns.

The Rev. H. Cowley-Carroll was chosen president and the Rev. Chas. C. Champlin, secretary, this being the extent of the organization.

The Rev. C. M. Cutting, Episcopal, of San Rafael, gave an address on "Aspirations after Unity," in which the whole problem was laid out, from the Protestant, Anglican, Roman and Greek standpoints. The speaker felt that the church of the future must have a constitutionalized pope. We must get together, not as a Federation, nor must we ignore the centuries of history, of development, before Luther.

"Comity in the Mission Fields" was treated by the Rev. Chas. C. Champlin, who showed the actual territorial arrangements which are working today in the Philippines, China, India and Korea. Quotations were introduced, showing that the Episcopalians had definitely withdrawn from Comity arrangements in India and elsewhere and had had not entered into the Evangelical Union in the Philippines, although Bishop Brent has been very cordial toward the non-Episcopalian missionaries.

After a delightful luncheon served by the ladies of the Ross Church, President W. H. Landon of the Presbyterian Seminary, outlined "Present Opportunities for Co-operation," in which he pointed out that we need not wait for organic union before working together in harmony. Speaking of rural communities, especially, he dwelt on the possibilities of districting territory and of ministers finding and reporting members of other churches to their pastors, thus saving all of the pastors the task of running over all the territory.

"The Church Ideal" was presented: the Congregational by the Rev. Chas. C. Champlin; the Methodist, by the Rev. Robt. E. Wenk, D.D., of Mill Valley; the Presbyterian, by the Rev. C. L. Duncan of San Anselmo; and the Episcopal by the Rev. F. L. Parsons of Berkeley. Dr. Parsons is a member of the Commission on Faith and Order of the Episcopal Church in America.

"Social Service in the Community" was presented by Chaplain Shepherd of San Quentin and a plea was made for help for the discharged prisoner. The Rev. Chas. C. Champlin told of the Marin County Sunday-school Athletic League and of their successful Summer Camp, which was run this year at Muir Woods, through which twenty-five boys made a decision for Jesus Christ, and all of the boys and girls were made more loyal to Sunday-school. The active co-operation of all Marin county pastors was asked for work of the League and for next year's Summer Camp.

The Conference terminated with an evening service, assisted by the combined Episcopal choirs of Marin county. Dr. W. K. Guthrie and Bishop W. F. Nichols gave strong addresses on Christian Unity.

In closing the Conference the Rev. H. Crowley-Carroll said that a candle had been lit which might yet be seen around the world. It was expressed as desirable that other conferences of the same nature be held—for prayer and a better mutual understanding of differing points of view held by denominations.

THE MISSION CONGREGATIONAL CHURCH OF SAN FRANCISCO.

The Mission Congregational Church of San Francisco is beautiful for situation. The building is a fine one but it has never been finished. There are problems in connection with the administration, notably an inadequate income, that have been pronounced insoluble. In a word, the Mission Church has been declared by the experts, an impossibility. And yet a visit to that Church a few days revealed the fact that what has appeared to many an impossibility, is being done, and very well done, too.

The present pastor—the Rev. E. Belden Hart—has been with the Mission Church nearly a year. He started in with the idea that it is unwise to try to build on negatives. The thing is as it is. There are some encouragng features, surely. Find them and build on them. There are some splendid good things about the building. Plainly the thing to do is to use them. Of course the Church is short of money but it has an income; lay plans in increase it, and do the spending carefully. This year the Church will report all current expenses paid. The Sunday-school is a delight to Superintendent Ross and to everybody in it. Seventy-five in the beginners' department. A class of ten youths under the leadership of Miss Charlotte McCord is organized as the Kit-Kat-Klub. A basket ball team, and social gatherings are some of the attractions. The Sunday school holds an annual bazaar, voting the money to the Church treasury and for missionary work. This year the church has received $150 from the Sunday school.

The Ladies' Aid Society is one of the institutions of the Mission district, and is a big, positive asset to the Church. The Church is rich in young people. There are Junior, Intermediate and Senior Christian Endeavor Societies, and last Sunday there were 84 present in the Senior Society meeting. The prayer meeting is an established, strong feature of the Church work, the average attendance being 20. The Sunday services are always helpful and inspiring in every way; the morning attendance being nearly 100 and the evening about double the morning. The "Committee on Welcoming Strangers" is doing a very fine work. Every member has charge of two pews. It is impossible for a stranger to get away unnoticed and the result is many of these visitors come again and finally come to stay. The church, at present, has 175 members. Twenty-five have come in this year, most of them on confession.

In a word, the Church is a going concern, and growingly successful mainly because, under the leadership of its pastor, the people have decided to forget discourage-

ments and keep before them the opportunities for service, using what they have to the best advantage and looking forward instead of backward. G. A. C.

RESIGNATION AT SANTA BARBARA.

On Sunday, November 1st, the Rev. William C. Merrill presented his resignation as pastor of the First Congregational Church of Santa Barbara.

We quote from the Daily Independent:

"After 12 years of service here, in which time through his efforts and those of his congregation, a new church edifice has been built costing $40,000, the Rev. William Cross Merrill yesterday tendered his resignation as pastor of the First Congregational church.

" 'I presented my resignation two years ago at the end of my tenth year of ministry here,' said Mr. Merrill this morning, 'but the Congregation refused to accept it then.

" 'Last year they asked me to stay another year here. I had intended to resign at the close of my tenth year of service here.'

"Rev. Mr. Merrill is held in high esteem by his congregation, and his resignation is greatly regretted. He has not yet decided whether to continue ministerial work or retire from the ministry, but is expected to make his decision shortly.

"In 1902 Mr. Merrill was called to be pastor of the Santa Barbara church, which at that time met in a little chapel opposite the court house. This is now occupied by the English Lutherans of this city.

"Seven years ago Mr. Merrill and his fellow-workers, started the task of building a new church, and as a result of their efforts, the present fine stone edifice on upper State street was constructed, at a cost of $40,000, including a fine organ, which cost $4,000.

"In Mr. Merrill's pastorate here, many new members have been added to the congregation, and the church is at present one of the strongest and most active in this city."

Mr. Merrill began his ministry in the First Congregational Church of Sacramento. Thence he went to the pastorate of the Frst Congregational Church of San Diego. From that city he came to the First Presbyterian Church of San Francisco. His next pastorate was at Lynn, Massachusetts. From Lynn he came to Santa Barbara.

The resignation is to take effect the 1st of January. Should the right field for service open up to him he is inclined now to continue in the ministry for a few years.

All in California who know him will hope that it will be in this state.

ACTION OF PALO ALTO CHURCH ON THE RESIGNATION OF ROY. H. CAMPBELL.

In accepting the resignation of the Rev. Roy H. Campbell, after five years of his ministry among us, the members of the First Congregational Church of Palo Alto desire to put on record,

First, our grateful appreciation of the faithful service which Mr. Campbell has rendered to the Church and to the community. He has been frank and manly in his attitude and in all his relations with the people of his charge. He has worked indefatigably for the highest good of church and congregation. He has kept his courage even when others were discouraged. He has endured hardness as a good soldier of Jesus Christ, and has held us steadily to a larger expectation and a more loyal devotion. He has been our honored leader, and has, with Mrs. Campbell, won our respect, our confidence and our love.

Second, our deep and sincere regret at the sundering of the pastoral relation and of the ties which have united us together in church, social and community life.

Third, our appreciation of the call which has come from a neighboring city. We have consented willingly to this loss to Palo Alto in the belief that a larger opportunity has opened to Mr. Campbell. We congratulate our sister church on the leader and the leadership which it has secured, and on the larger growth and greater service to which it has been called. Our warmest sympathy, our prayers, and our confident anticipation go with Mr. and Mrs. Campbell in their new work. And to the fortunate Fourth Congregational Church of Oakland to which their lives are now to be added, we extend congratulations and felicitations.

MONDAY MEETING OF MINISTERS.

Next Monday the meeting of the Congregational ministers of San Francisco and vicinity will be in the Pacific Theological Seminary chapel in Berkeley. It will begin at 10:30, and there will be an afternoon session.

The day will be given to meditation and to conference on Prayer, to the end that they who have the work of the gospel ministry in our churches may be renewed in the Spirit and thus better prepared for leadership in the great work the churches are called to do.

WASHINGTON NOTES.

Twelve persons were welcomed into fellowship in Pilgrim Church, Seattle, at the last communion service, four uniting on confession.

On the 7th of November Whitman College celebrated the completion of the campaign to raise an additional endowment of $500,000.

Pilgrim Church, Seattle, had as guests recently Mr. and Mrs. Hummell who go as their representatives to the new educational work which the American Board is undertaking in Shanshi, China. While in Seattle, Mr. Hummell was ordained. Dr. Herring, Secretary of the National Council, gave the ordination sermon.

The 20th anniversary of the beginning of President Penrose's administration at Whitman College was celebrated recently.

The recent meeting of the Seattle Association of Congregational Churches and Ministers was held in three churches. The first day in Pilgrim; the second in Keystone; the third, in the Japanese, at which time only an evening session was held, and Mr. T. Hayami was ordained. At the evening session in Pilgrim Church, the Rev. L. B. Warner was commissioned as missionary of the University Congregational Church.

The following note appeared on the calendar of Plymouth Church, Seattle not long ago: "We very much need a few men who are willing to forget their own pleasure and will gladly render helpful service in this church when called upon, no matter when or what for. We would like to organize a small band of say twelve men who shall be known as The Volunteers. These are to be men who, when asked

by the Pastor to do something for the church will not dodge or squirm, but will face the task "breast forward," with joy and gladness! One should count the cost before volunteering for this step means service and sacrifice for Christ and His Church. The names of these men are never to be published and their work never reported. It will be secret service for the King."

A CALL TO CHRISTIAN CITIZENS.

The following was presented by the Rev. Hugh Elmer Brown to the Trustees of the Conference of the Congregational Churches of Washington and it was voted by them that it be recommended to be read in all the churches:

Whereas, great nations of the world are convulsed with a deadly struggle which draws millions of our brothers into battle.

Whereas, we are confronted by the awful depths oof woe into which war can drag mankind.

Whereas, our generation has of a sudden fallen upon one of the dreadest hours of human history.

Therefore, be it Resolved, that we, the Trustees of the Washington Conference of Congregational Churches call upon our brethren throughout the nation that they will join with us

In Grateful Recognition by appropriate resolution of the earnest and loving spirit of the President of the United States;

In Protest against war as a method of settling differencs between nations.

In Confession of our complication in the present great transgression, for we have not been guiltless of race prejudice, distorted patriotism, pagan trust in force and unbrotherly actions, which sow the seeds of war. We have been indolent in pressing the claims of the Prince of Peace.

In Neutrality, which is radiant with pity for the multitudes who are driven like cattle to slaughter; for their widows, parents and orphans left in bitter desolation, and for the unspeakable havoc wrought by this ghastly strife;

In Condemnation of the growing agitation in our nation for a bigger army and a bigger navy; along with energetic repudiation of the peace-preserving utility of the machinery of war.

In Proclamation of the supreme opportunity of the United States to enter afresh into a noble rivalry with all the nations of the earth in the reduction of burdensome armament, in the cultivation of good will, and in the maintenance of those policies which make for the enduring welfare of the race. Our nation, by her locality, by her history, by her political idealism, by her democratic disposition, by her cosmopolitan citizenship, by her leadership in arbitration, is pre-eminently qualified and divinely challenged to lead in the federation of the world and the establishment of universal peace.

OREGON LETTER.

By George H. Himes. . . . .

Although the University Park Congregational Church has no organized Christian Endeavor Society at the present time, yet the young people of this church, under the leadership of Miss Laverne Kantner, daughter of the pastor, Rev. William C. Kantner, are planning to do some city missionary work by going to different parts of the city and assisting in special services. A recent evening at the Seaman's Institute was a great success.

At the communion season of the First Church of this city two weeks ago, eight new members were received into its fellowship.

The Atkinson Memorial Church, on the same date, received fourteen new members. On November 12th these new members were guests of honor at a reception especially designed for them, and the hand of welcome given by the officers of the church, followed by several appropriate vocal selections, after which refreshments were served.

Rev. W. A. Arnold, who, ten years ago, was pastor of the Congregational church at Cathlamet, Washington, and afterwards pastor of the Washougal Church, had to retire from the ministry on account of the breaking down of his voice. He then, with his family, literally "took to the wood" in Wah-ki-a-kum county, Washington, settled upon a homestead and acquired a title to the same in accordance with the required provisions of the land laws. A few months ago, a second newspaper was established in Cathlamet by a glib-tongued fellow whose promises were so roseate with indications of good faith that he secured the needed funds from the business men of the place. It soon became apparent that the ostensible owner, manager and editor was not all that he professed to be, consequently the real owners took the plant into their own hands, and called Mr. Arnold from his home in the forest to take charge of the enterprise. Having had experience in newspaper work years ago, he accepted the "call," and is now making a good paper—a paper that will strongly support the anti-saloon movement—a movement so necessary in that county, where the logging industry is the principal one.

For several months past a good many of the members of the First Church have been increasingly interested in an endeavor to devise some plan whereby the general work of a Christian church in a city can be made more efficient.

Unfortunately, it has been the habit of this church, as well as many others to depend too largely upon the work of the pastor as the chief element in promoting growth. It would be difficult to find a pastor anywhere more highly esteemed for his genuine Christian character, ability as a preacher, and desire to be helpful and efficient in all the varied forms of Christian service, than Dr. Luther R. Dyott, the beloved pastor of the First Congregational Church of Portland.

Early this year, in the Bible Class of this church, composed of men of middle age and upwards, led by Mr. B. S. Huntington, an able lawyer, and the eldest son of the late Rev. C. A. Huntington, who, it will be remembered, was pastor of the Congregational Church at Eureka, Cal., the question of church efficiency upon the part of the male membership was discussed. This led to careful investigation, and it was found that only a very samll proportion of the men of the church—less than one hundred, was taking any part in church work aside from the mere attendance at one service on Sunday.

This condition was placed before Mr. William H. Lewis, a well known Christian worker, who divides his time in a business way between Seattle and this city, and he occupied the attention of the Bible class four or more Sundays in suggestions looking towards a "forward movement" along the line suggested.

At a meeting of a large number of men after the close of

the morning service last Sunday, a plan of action was submitted by Mr. Huntington and the chairman of a general committee elected, who is authorized to select the remaining members of the committee. This committee will arrange a programme of service and report as soon as possible. The idea behind this effort is to arrange a plan whereby every male member of the church may have the opportunity to perform personal work, of some kind. And still further, that when a new member unites with the church, he may be shown a schedule of the varied activities of the church, and thus be given an opportunity to some one thing to do, and thus become a working member from the beginning of his church life with this body of believers. Such an effort, it is believed, will greatly increase the efficiency of the church, and in addition will give the much needed support to which it is universally admitted that Dr. Dyott is entitled to.

Rev. John M. Lowden, D.D., pastor of the Hassalo Street Congregational Church for the past four years, died yesterday, at the age of 63. He was born at New Brunswick, Nova Scotia, in 1851. He began his ministry in Portland, Maine, in the Free Baptist Church, which he served eleven years. He then was called to Boston, where he served a church for six years. His next church was in Providence, Rhode Island, where he served a church fourteen years. He was an able preacher and a fine Christian gentleman in every sense. His wife died during the past winter, and this loss was a very serious one to one of Dr. Lowden's temperament, as she supplemented his work in many tactful ways. He leaves two children in this city. A daughter in Reed College and a son in the Jefferson High School.

Portland, November 18, 1914.

NOTES ON NEW BOOKS.

Silent Night. A Song Of Christmas. A beautifully illustrated little book of eighteen pages. Contains "A song of Christmas" and several very artistic picture pages. A dainty holiday remembrance gift! **(Abingdon Press, New York; 25 cents net).**

The Fresh Air Child. By George Edward Hawes. A touching story setting forth what a little girl from a Children's Home in the city found in a country home to which she was sent one summer. Brightening two quaint solitary lives she gained a permanent place in their home and life-long joy. **(F. H. Revell Co., New York; fifty cents net).**

Modern Values And Their Christian Sources. By Philip C. Walcott. A timely and valuable consideration of vital present-day questions. Topics: The Worth of Life, The Transcendence of the Spiritual, The Sovereignty of Righteousness, The Consciousness of God. Running through all is the thread of optimism. While there is recognition of the voice of discontent, it is with the voice of vision that the author concerns himself. **(Pilgrim Press, Boston, $1.00 net).**

Neeley's Parliamentary Practice. By Thomas B. Neeley. In this little volume will be found not only the governing rules for all legal and organized bodies, but also the reasons for these rules. The author understands the technical methods for such assemblies, and the underlying principles as well. The book will be found useful for all parliamentarians, from the Congressman down to the member of the most modest literary society. **(The Abingdon Press, New York, fifty cents net).**

The Angel In The Sun. By John Balcom Shaw. A book of sermons by the pastor of Emanuel Presbyterian Church, Los Angeles. Among the subjects are the following in addition to the one which furnishes the title for the book: Christ's Modern Reincarnation, What Jesus Can do for a Human Life, Sowing or Storing One's Life—which? The Parallelogram of Love, The Questions of Jesus, The Exclamations of Jesus, Christianity's Superman. **(F. H. Revell Co., New York, $1.00 net).**

The Golden Goblet. By Jay T. Stocking. A book of stories for children. Subjects: The Golden Goblet, The Spirits of Spring, The White Lily, The Royal Engine, The Snowball that Didn't Melt, Boniface and Keep-it-All, Mrs. Gray's Family, Much and More, Felix, the Wise Man. Nicely illustrated. Mr. Stocking is pastor of the First Congregational Church of Washington, D. C. These stories were given first to the children in his congregation at Newtonville, Massachusetts. The welcome they had there has led to this wider presentation. **(Pilgrim Press, Boston, $1.00 $1.00 net).**

The Sunday School Organized For Service. By Marion Lawrence. Mr. Lawrence, who is now the general secretary of the World's Sunday School Association, was for thirty-one years the superintendent of the Washington Street Congregational Church of Toledo, Ohio. The book sets forth in detail the relation of the church to the Sunday school, the duties of pastor, superintendent, educational director, what is to be expected of each department, and the best ways to get results in the work. The best manual to be had! **(Pilgrim Press, Boston, 50 cents net).**

The Problem Of Lay Leadership. By Ernest Eugene Elliott. The author is the national secretary of the Brotherhood of the Disciples of Christ. He suggests timely methods of awakening the interest of men in church work and material for the use of men who desire leadership. What is suggested has been tried, with success. The author seeks to be helpful at a time when many are asking, what must we do? What must we undo? What Christian ideal should guide men's work? What methods may we safely use in realizing it? **(Fleming H. Revell Company, New York, fifty cents net).**

A Man And His Money. By Harvey Reeves Calkins. This book is a study of stewardship by the Stewardship Secretary of the Methodist Episcopal Church, The Commission on Finance, writes of the book as "worthy to be a text or collateral on political economy as well as a fundamental statement on the use of a man's possesions in relation to his God." The author begins with "The Pagan Law of Ownership" which he contrasts with "The Christian Law of Stewardship." "Our civilization has need of many things if it shall be truly Christian, but in nothing has it greater need than this—that the average man shall recognize the spiritual content of money and discharge the obligation of stewardship. In these opening years of the 20th century men are realizing as never before that "life is a stewardship: to have is to owe, not to own." For the furtherance of this realization we commend this book on "A Man and His Money." **(The Abingdon Press, New York, $1.00 net).**

The Church School. By Walter S. Athearn. This book by the Professor of Religious Education in Drake University is worthy of high commendation. It is packed from cover to cover with valuable material for those who have to do with the religious growth and development of children. Among the valuable features are the classified book lists for all grades and departments—for workers, for the children, and for the parents. This alone would make the book well worth having, but this is only a minor feature. The author starts with the fundamental belief and proposition that every child is God's child from the beginning, capable of growth and unfolding until he attains unto "the perfection of the Father." They who seek to give the church school the support of sound present-day educational theory will find this book very helpful. Everything suggested in this book has been put to the practical test under the observation of the author who in addition to his position in Drake University is also director of the Des Moines Sunday School Institute. As we turn the pages of his book it seems as if there were nothing relating to the religious development of the children which is not touched upon. At the beginning of every department there is a brief presentation of the physical and mental characteristics of the child at that period of its life. Then follows a statement of the facts which religious education must recognize. **(Pilgrim Press, Boston, $1.00 net).**

NEVADA IN NOVEMBER.
From A Pullman.

Mile upon mile of sage-bloom dun and dry,
Sheep-folds and grazing cattle sleek and still;
O'er many a rolling, rounded, dimpled hill
Blue-shadowed heights of rose against the sky;
Seed-bursting cat-tails winging, ghostly pale;
Scaed cliffs, weird poplars, streams of golden brown,
Bird-brooding yellow brush, guerdens of sun flung down,
Thought-thrilling wires and friendly, flying rail!

—MARY DILLINGHAM FREAR.

HAMMOND TYPEWRITER FOR SALE.

Hammond. Ideal keyboard. Good condition, used but a few months. $20 f. o. b., Los Angeles. Address: Rev. Wm. Horace Day, 845 So. Hope St., Los Angeles.

HER WEAKNESS.

When Betty by the sea sojourns
Or seeks the mountains high,
She walks for miles along the beach
Or climbs toward the sky;
Thinks nothing of an all-day jaunt
On foot through bush and brier,
Or over stones and slippery sand,
And never seems to tire.

But when at home, where city streets
Are level as a floor,
She finds it quite beyond her strength
To walk a block once more.
So everywhere that Betty goes,
To points both near and far,
When she is back in town again,
She takes a cab or car.

—Minna Irving, in Judge.

The Home.

FOSTERING FAMILY LOYALTY.

"On thing about Aunt Carolyn, she never had a word of unkind criticism for any of her family. Whatever she thought, under times of real provocation, she kept it to herself and stood up for them all regardless."

This was said about a woman whose selfish, and in many respects unlovely, life had just come to a close. Her virtue of loyalty seemed to cast a mantle of charity over all her short-comings.

How deathless a loyalty the Cameron clan displayed in their annual reunions around the huge old rock on which they spread their weapons, when they cried in lusty unison, "Shoulders thegither! Shoulder thegither! The Cameron clan!" Who shall say but that the name and fame, aye the deeds and heroism of these clansmen have been a result of this very rock-centered loyalty to each other!

Contrast this spirit with that of many a modern American home, where even the inner circle is made up of a bickering, criticizing, diverse assortment of detached units, and then ask yourself, What is the root of the wide difference?

The answer is plain. Individuality is fostered at the expense of family unity; personal pride at the expense of family pride. Individual tastes, talents and traits are so assiduously consulted and cultivated that each child comes to have entirely separate interests from all the others of the household. In the old days a man was lost apart from his clan, but the modern man is so independent from early youth that he virtually faces the world alone.

Joy And Inspiration Of Comradeship Constant Need.

The pendulum has swung too far. Neither extreme is good. For even if the individual should never need the help of another (though he is sure to, soon or later), he does continuously need the joy of comradeship, its comfort and inspiration.

To be sure, comradeship is often found outside one's home circle, and perhaps more congenial companionship outside the family group; yet where the inner circle has been closely knit by a spirit of devotion each to each and to common interests, there is no bond like it, none so dependable and strength-giving. Those who have chummed with their brothers and sisters through the years will understand; and they will say with me that there is no spirit in the world, save that of Christianty itself, that is as worth fostering in youth and cherishing in age, as this spirit of family devotion.

Because it is such a strong and abiding force, I am deploring its increasing rarity in American homes. When the habit of discord and separation has once taken possession of a group of brothers and sisters, it can never be fully overcome. The memory of quarrels rankle despite all outward reconciliations and the lapse of years; and if no worse, it leaves a spirit of criticism, even to old age. A quarrel is never really over while the memory of another's incessant faultfinding will efface dozens of fine qualities in the march of the years, just as her loyalty to her own shed such a benediction over the otherwise mistaken life of Aunt Carolyn.

But thank God that, while this miserable, ever-widening rift in the family lute comes gradually, in like manner the opposite spirit may grow, from day to day in a home circle

and strengthen with the years until nothing on earth can estrange the brothers and sisters from each other.

Back of either loyalty or lack of loyalty are the parents, and the very early training. There cannot be bickering and and faultfinding between father and mother without the children seeing, hearing and reproducing it; nor can there be harmony and devotion without their having a like effect on the little mirror souls.

Parents, moreover, may do far more than merely to set good examples. They should insist on peace and mutual forbearance between children from babyhood until these become fixed characteristics. Then in numberless ways they may foster pride in each other and in the family name. Ridicule and ugly criticisms are to be nipped in the bud, for these start quarrels and ill will to which there may be no end. You and I both recall certain sneers that embittered our childhood.

To avoid these as far as possible, let childish sympathies and interests be linked together in the daily play and work. Gardens may be worked on shares; there may be joint ownership of pets toys, games, books, possessions of all kinds, with a clear-cut idea of mutual responsibility in the sharing. Kindliness to each other is the fundamental principle of life-long love and loyalty.

Every tactful mother studies children's rights and knows how to blend their pleasures and work into a regular system of happy interdependence. Of course, love and unselfishness are the key words to this happy state. Both can be inculated by beginning early and striving patiently and persistently, yet without loud insistence.

Family Pride and Affection an Effective Safeguard from Temptation.

Upholding the family name and credit in a neighborhood is an idea that is quickly grasped and fully appreciated by the average child. "Not to tell" anything detrimental is one of its first lessons; to maintain a bit of reserve on family affairs is the second. To protect each other from bodily harm, from insult and unkindness comes to children naturally and strengthens the ties that bind together the little group. Out of these small beginnings grows the family affection and pride that has saved countless thousands in times of temptation, saved them from sudden falls and from lives of evil.

Undoubtedly the cultivation of family ties is easier in rural places than in towns and cities where neighbors are close and many; yet, given the determined parents and the early start it is possible under any and all conditions. To realize the sore need of family loyalty we have only to think of the circles we know that have been broken by ill feelings and hard words, until their members, forlorn segments, drift farther and farther apart, without the anchorage of brotherly and sisterly bonds.

Loyalty from one's own and loyalty to one's own form a richer heritage than can be written into any will.—Lee McCrae in The Continent.

After careful meditation
And pronounced deliberation
On the various pretty projects that have been shown,
Not a scheme in agitation
For the world's amelioration
Has a grain of common sense in it, except my own.
—Thomas Peacock.

For The Children.

NELSIE'S "CHEERUPING."

"Cheerup! Cheerup!" quoth Madam Robin, who, with Sir Robin, was feasting off late choke-cherries by the back kitchen window.

"Cheerup! Cherup!" repeated Sir Robin.

"I won't!" snapped Nelsie, and then felt sorry as soon as she said it; for, since Sir and Madam were so kind as to stay all winter when all the other birds whisked away to some "resort' or other, it did seem as though the least one could do was to be civil to them and take a bit of advice occasionally, if they pleased to offer it.

"Please excuse me. I didn't really mean it," murmured Nelsie, wiping her eyes with the corner of her blue tier, and reflecting that she could go nutting some other day, and that things might be worse, even if the rain was pouring right down at the very hour when Cousin Bert was to call for her to go to Chestnut Wood for a long, long day of fun.

"Cheerup! Cheerup!" persisted the happy pair, between cherry bites.

"I will! I will!" responded Nelsie. "But whom shall I cheer up? And how shall I do it?"

The door opened just then,and the answer came in a glimpse of grandma, sitting by her south window, and looking out over the brown fields.

In a moment Nelsie was by her side.

"Mayn't I read for you, Grandma? I have such a nice book!" chirruped she.

Might she! Grandma was as fond of stories as any of her grandchildren, and at the word "story" she brightened up as if by magic, and settled her cap and apron for a long forenoon of delight.

Of course, Nelsie would much rather have curled up in the window-seat and read it all by herself. Grandma knew that,—grandmas are such knowing folk!—and that's why she remarked to the robins (after the book was finished and Nelsie had gone out on the piazza to look for weather), "Ain't she the dearest girlie?"

"Ye-up! Ye-up!" came in a silvery duet from Sir and Madam.

"She can listen to advice!" said Madam.

"And take it!" added Sir.

"Yes, take it!" trilled Madam.

"And make it," warbled Sir, swelling his glossy throat with enthusiasm.

"Of use," crescended Madam; and then the time and tune and words got so mixed up that only an expert in Robinese could ever understand them.

Grandma was not an expert. She only said: "Do hear the dear sweets! Their voices sound just like my Nelsie's!"—Minnie L. Upton in Christian Register.

RABBIT AND TAR WOLF.

This is one of the stories Cherokee Indians tell. It is taken from a book by Katharine B. Judson.

Once the animals needed water and they held a council to see what to do about it. They decided to dig a well and all agreed to help, except Rabbit, who was a lazy fellow.

Rabbit said, "I don't need to dig for water. The dew on the grass is enough for me."

The others did not like this, but they started to dig the well. When it was done they all drank of the water, except Rabbit. Yet Rabbit seemed never to desire water.

"Rabbit drinks from our well at night," they said. So they made a wolf of pine gum and tar. They set it by the well one night.

That night Rabbit came again to the well. He saw the black thing there.

"Who's there?" he asked. But Tar Wolf did not answer. Rabbit came nearer. Yet Tar Wolf did not move. Rabbit grew brave and said, "Get out of my way!"

Tar Wolf did not move. So Rabbit struck him with his paw; but it stuck fast in the gum. Rabbit was indignant and said, "Let go my paw!" Still Tar Wolf said nothing. So Rabbit struck him with the hind foot; that stuck in the gum!

So Tar Wolfe held Rabbit fast until morning. Then the other animals came for water. When they found Rabbit stuck fast, they made great fun of him for a while. At last Rabbit managed to get away.

FELLOW FEELING.

I never liked young Tommy Brown,
For Tommy Brown, you see,
Is just the kind my people think
As good as good can be.

They say to me, "Now, Tommy Brown
Would never muss his hair,
Nor stamp his feet when things go wrong,
Nor strew things everywhere."

How tired I grew with Tommy Brown,
He seemed so very good!
The things he should not—never did,
But did the things he should.

Then once I went to Tommy's house
And heard his mother say:
"Now, Tommy, stop! Why, Teddy White
Would never act that way!

"You'd never see him leave his shoes
Around the floor like that,
Nor cry when asked to pick them up,
Nor tease the poor old cat."

So when I now meet Tommy Brown
I try to be polite;
I like him better than I did,
For I am Teddy White.

—Harper's Monthly.

NEVER EMPTY.

My mother loves her garden bed,
My sister loves her locket,
My father loves his fishing rod,
And I—I love my pocket.

They just have flowers, a piece of gold,
And hooks upon a string:
But when you have a pocket, why,
You've got most everything!

That man is great, and he alone,
Who serves a greatness not his own
For neither praise nor pelf;
Content to know and be unknown:
Whole in himself.

—Owen Meredith.

The good which bloodshed could not gain,
Your peaceful zeal shall find.

—John G. Whittier.

POMONA COLLEGE
CLAREMONT, CALIFORNIA
A Christian College of High Standards and Fine Equipment, in an Ideal Location.
For Catalogue and illustrated pamphlet
Address,
THE SECRETARY

Pacific Theological Seminary
Located at
BERKELEY
Seat of the University of California. Curriculum modern, thorough, practical. Valuable University advantages free. Open to qualified students of any denomination. Location and climate unexcelled. Expenses low.
Next year opens August 18, 1914.
Address PRESIDENT, C. S. Nash, D.D.

Free Kindergarten Normal School
of the
Golden Gate Kindergarten Assn.
Accredited by the
State Board of Education
Miss Virginia Fitch, President
Miss Anna M. Stovall, Principal
Address: 560 Union St.
SAN FRANCISCO, CAL.
Telephone Douglas 4143

A STRANGE PET.

In a country town in northern Pennsylvania there lives a little old man who sells milk, carrying it from house to house morning and evening in a small hand-cart. There is nothing strange about that, but his companion on these daily trips is the very strangest you ever heard of—an old gray goose, who follows him about in the most dignified manner, and stands watch over the cart, letting no one go near it in his master's absence. His name is Major, and his master says that he is just as useful as a dog would be.

MILLS COLLEGE
A COLLEGE FOR WOMEN
Suburbs of Oakland, California
A College of high standards and excellent equipment. Entrance requirements equivalent to those of the University of California and Stanford University. Recommended students received in either University class for class. Twenty-one departments. Fine opportunities in Home Economics, Library Study, Music and Art, Modern Gymnasium and outdoor life in ideal climate. A Christian College, undenominational. Semesters open in August 15 and February 9.
For Catalogue and Information, Address,
REGISTRAR, Mills College P. O., Calif.